

# FEDERATION

## NEWS SHEET

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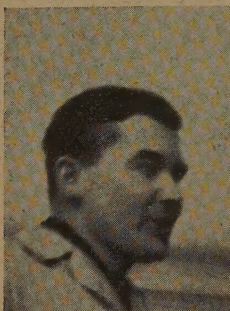
*At the W.S.C.F. Theological Students' Conference, Lund, Sweden*

WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva  
(Switzerland)

## STAFF NEWS

To all readers of the *News Sheet* and to all friends of the Federation, we are happy to announce that *Marie-Jeanne de Haller*, W.S.C.F. Assistant General Secretary,



*John Coleman*

and *John Coleman*, Professor of Mathematics at the University of Toronto and former member of the Federation staff, are engaged to be married. We are sure you will all rejoice with them in their happiness. *Marie-Jeanne* has left Europe on her way to Asia, where she will visit Ceylon, South India and Burma before the meeting of the World Conference of Christian Youth in Travancore, the Federation conference in Madras and the General Committee near Bombay. She will travel in India during February and then return to Geneva, before



*Marie-Jeanne de Haller*

visiting John in Canada. They will be married in Geneva some time next summer.

*Harry Daniel* is already in India making final preparations for the Federation meetings and taking a period of vacation with his family.

*Kyaw Than* is back in Burma after a visit to the Philippine Islands, Hong Kong and Malaya. He will go to India in time for the W.C.Y.C. Conference in December.

*Valdo Galland* was on vacation in Uruguay following the Latin American Leaders' Training Course. Recently he has been at his home in Buenos Aires working on the various reports and documents coming out of the conference. Early in November, he will arrive in Geneva where he will spend a month before leaving for India.

*Philippe Maury* visited the United States, Canada and Great Britain in the latter part of August and early September, attending several national student conferences and meeting with representatives of churches and missionary societies. He will remain in the office in Geneva until he leaves for India at the beginning of December.

*Keith Bridston*, who officially left the Federation staff after leading the Theological Students' Conference in Lund, Sweden, has gone with his wife, Elizabeth, to Indonesia where during the coming year he will teach theology at the seminary in Djakarta. Good news of their arrival and settlement there has reached Geneva. We all wish them both goodspeed in this new undertaking.

### JUST PUBLISHED...

#### *The Idea of a Responsible University in Asia Today*

This 200-page book comes out of the Asian University Teachers' Consultation sponsored by the W.S.C.F. in Indonesia last December. It contains a description and interpretation of the Consultation by M. M. Thomas, Vice-Chairman of the Federation, the main papers presented, and a summary of the discussions and commission findings. Papers on the university situation in the West are appended.

Order your copy now from the W.S.C.F., 13 rue Calvin, Geneva.  
Price Sw. frs. 3.—, 4s., \$1.00.



## NEWS LETTER

Dear friends:

The Third World Conference on Faith and Order at Lund was also the occasion for the third post-war Theological Students' Conference of the W.S.C.F. From August 15 to 29 distinguished theological representatives of various confessions and churches met in the Swedish university town of Lund to discuss Christian unity in relation to the Church, Ways of Worship and Intercommunion — the subjects of the three theological commissions of Faith and Order. At the same time half a hundred theological students from the widely scattered parts of the Federation world — Madagascar to New Zealand, India to America — met in the pleasant hostel of the Church of Sweden, Laurentiistiftelsen, on the outskirts of Lund, to discuss the same topics.

There were many advantages in having the student conference in such close proximity with a great ecumenical occasion such as Lund. For one thing we had an unparalleled galaxy of speakers appear before us. The delegates to the main Lund conference, in spite of their very crowded schedules, were extraordinarily generous in giving their time to our student group. A simple list of the speakers may give an idea of the theological riches offered up to us — Tomkins, Maury, Hebert, Hromadka, Stählin, Nicholls, Torrance, Niles, Harms, Lund-Quist, Mackinnon, Schmemmann, Florovsky, Visser 't Hooft. In addition, Niemoeller, Thurian, Zander, Ramsey and Kraemer — not even listed on the "official program" — were kind enough to come on short notice to be with us. After one particularly breath-taking day in which practically a parade of world-famous theologians and churchmen had passed through Laurentiistiftelsen, one of the British delegates was heard to mutter that there had been enough "to supply Swanwick with main speakers for the next ten years!" Most of the others shared his somewhat exaggerated enthusiasm.

This, like all rich diets, however, presented digestive difficulties. Another student said he wished the talks could have been spread out for a whole year so that he could have really assimilated them. Partly for this reason, it is impossible to adequately report on what was said. From various angles the whole ground of Lund was covered, and more beside. It is hard to speak of "high points" when the level of all the presentations was so high. Nevertheless, there are some particular memories which will probably stay with us longer than others. One which sticks in my mind is the afternoon when Professor Josef Hromadka spent almost two hours with us discussing "Ecumenical Unity in a Divided World". We had a good laugh over his "nostalgia" for the by-gone days of liberalism — "ice-cream theology". But as our time together passed and we entered more deeply into one another's difficulties in bearing a faithful Christian witness in worlds with ever greater political and cultural gulfs between them, we seemed also to discover the unity of God which passes understanding. Before Lund was over some of our delegates had suggested that it might be more appropriate to hold a conference on "Doubt and Chaos". That afternoon helped us to see that a vivid awareness of "doubt and chaos" in the world increased, rather than diminished, our concern for faith and order in the Church. Not that we lost sight of the



weakness of the churches in showing forth the kind of faith and order which the world so passionately seeks in false ways. But we caught a vision of a unity in Christ's Body which no power in the world can break and which is sufficient to span the greatest divisions left before it.

But combining our conference with the main Lund assembly had other advantages than the easy availability of distinguished theologians. We sat in on many of the full sessions of the main conference during which the reports of the study committees were discussed. It was at times exasperating to hear what seemed to be minor points and repetitive draftsmanship obscuring hard-won gains and important agreements. It would have been more exasperating except that we were going through exactly the same experience ourselves, in our own study sections and plenary sessions; we discovered in practice how exceedingly difficult it is to find just the right words and phrases which will satisfy all sides at the end of a discussion. The pure inertia of language must be one of the most formidable of the "non-theological factors" (about which we heard so much at Lund) hindering Christian unity. Our commissions on Ways of Worship, led by Bill Nicholls, former Federation Secretary, and on the Church, led by Boris Bobrinski of the Russian Orthodox S.C.M. in Paris, did an excellent job in the brief time allotted them, and both produced large reports which will be of considerable interest to theological students. The commission on Intercommunion, led by Robin Boyd of the British S.C.M. staff, who also served as conference chairman, after several long, hard discussions, presented a report to be "transmitted to the General Committee of the Federation for its consideration". It is relevant to the whole Federation for it tries to push beyond what has seemed to some the rather negative and static solution reached at Whitby: namely, no communion services on conference programs. The group at Lund tried to find a way in which those at a conference who are able to communicate together, and who feel a compunction to do so, should be given this possibility within a conference framework, but in such a way as to imply no sort of condemnation or break in spiritual fellowship with those who for reasons of conscience or church discipline must abstain: "This group believes that the existing unity in Christ may and perhaps ought to be expressed in participation together in Communion, but it recognizes that others in the ecumenical movement believe that we require organic unity in One Church before Communion together can be right. We recommend that the Federation's practice should give equal weight to both these views, and that neither should those who reject Intercommunion stand in the way of those who wish to practice it, nor should those who wish to practice it regard those who are opposed in any way less a part of the ecumenical fellowship than themselves."

Our own frustrations at trying to achieve agreement on these subjects, as well as those we observed in the main conference, convinced a number of us that it is a fruitless task to try to resolve faith and order problems purely within a theological-ecclesiastical context. This is not only to be aware of the importance of "non-theological factors", already mentioned, but also to realize that the most effective catalysts for Christian unity are a common sense of urgency in the face of crises, and common acts of obedience in undertaking great tasks. Unity is more likely to come out of common action than out of protracted discussions, however consecrated. The tragedy of the





*Professor Hromadka and students at Theological Students' Conference*

divided Church is that under "exceptional" circumstances, such as those found within concentration camps, real Christian unity has been achieved. But now that "normalcy" has returned, these achievements are discounted as abnormal. In fact, the real position of the Church in the world is far more analogous to that of the precarious community established within the demonic bounds of a concentration camp, than we are willing to recognize. It is irrefutable that such a conference, meeting in a country which has been "Christianized" for generations, and largely dominated by European theologians coming from lands in which the dominance of the Church is only beginning to be questioned, finds it difficult to imagine the true minority position of the Christian community throughout the world. It is hard to assess exactly (but not difficult to imagine) how a tradition of establishment — politically as in the case of England or Sweden, for instance, or socially, as in the United States — tends to breed a theological spirit of intransigent arrogance, or at the least complacency, not particularly conducive to Christian unity. A Faith and Order Conference placed more definitely in the context of the political chaos of our time and made more conscious of the missionary obligation of the Church might have made greater ecumenical progress than one which tended to be limited rather narrowly to its own "faith and order" sphere.

At one of the last sessions of our conference we discussed theological education in relation to the ecumenical movement. Dr. Hendrik Kraemer, Director of the Ecumenical Institute, described some of the work among theological students being undertaken at Bossey, particularly the plans for the new Graduate School of Ecumenical Studies which begins this autumn. In spite of these attempts to stimulate the study and discussion of ecumenism, however, it is apparent that the ecumenical movement has had little effect on theological education. One hears of courses in "Ecumenical History", but beyond this not much is to be found. This is especially true in the teaching

of systematic theology, which too often remains a course of confessional indoctrination, with other positions and traditions brought in only to exhibit the superiority of the "true faith". It has been the experience of many students to find that their theological interest has first been thoroughly aroused through an ecumenical meeting; for there one must come face to face with unfamiliar—even "dangerous"!—points of view against which one must defend oneself or capitulate. In this give and take theology becomes alive. Somehow that dynamic impact of an ecumenical meeting must be transported into the theological college.

There must also be greater sharing of the results of recent experiments in theological education in different parts of the world. One may generalize and say that the Continental system of theological training is primarily related to intellectual and theological discipline, concentrated on biblical studies, dogmatics and ethics; the British system stresses total Christian development through life within a tightly-knit community; in America the tendency is to encourage specialization and the production of ecclesiastical technicians. But no one is really satisfied with his own system. The British students complained of the lack of social concern within their colleges; the Swedish and German students the lack of practical training for the parish ministry; the Americans the lack of systematic theological discipline. As the interchange of students and professors grows, and as ecumenical contacts increase, questions are bound to be raised about the discrepancy between a German theological faculty which rigidly excludes most practical studies and an American seminary which recently warned its entering students that the time had come when it was necessary "to choose between radio and television" in selecting one's specialization. Both can't be right! The problem is to find a happy medium between them, and in this instance even the British do not claim to have it.

It is hoped that at the General Committee full consideration may be given to the whole subject of theological education, not only in reference to theological faculties but also to the question of theological education for the layman. In this way the Federation may be able to make a contribution to a discussion which is already very much under consideration in educational circles.

Sincerely yours, KEITH R. BRIDSTON.

## THE GERMAN S.C.M.

PETER KREYSSIG, Travelling Secretary

The first thing to be said about the German Student Christian Movement is that it is a "movement" in a very literal sense of that word. During the last thirty years at least it has been undergoing continual change in adapting itself to its task "in day-to-day decisions, in a daily struggle of faithful obedience on the way through the battle which the living God wages against an adversary no less alive. The S.C.M. has always had to be very conscious of this adversary." So writes Martin Fischer in his historical review of these last thirty years. Perhaps that is one of the reasons why the world *Auseinandersetzung* (thorough discussion of the issues) has such a prominent place in our S.C.M. vocabulary. It is to be found, for instance, in the sub-title of our



monthly periodical, *Die Neue Furche*, in which we try to deal with the important intellectual and spiritual problems of our time. This constant need to clarify and take a definite stand on vital issues has shaped the whole life of our Movement.



*German S.C.M. Student leaders discuss their problems*

There was first the lonely stand against the vague and romantic idealism of the great "Youth Movement" which swept Germany in the 'twenties and later. Its leaders urged the D.C.S.V. (German Student Christian Association) not to let its "narrow" and "one-sided" Aim and Basis stand in the way of an all-embracing fellowship of German youth. Soon after there was the tempting invitation to join the ranks of the National Socialist Student Union and to continue unmolested as a Christian body "merely" on condition that Jewish Christians should be banned from the D.C.S.V. Rejection of this offer meant the eventual end of the D.C.S.V.'s legal and official existence in Germany, and in 1938 the Gestapo seized and sealed our headquarters in Berlin.

In addition to these outer struggles there was inner uncertainty on the question of a merger with the group of students who made their stand for Christ in the ranks of the so-called Confessing Church. Would such a step not mean giving up the Movement's independence and its freedom to criticize the church and becoming instead a church movement? However, the banning of the Movement as a result of the first step of obedience on the question of Jewish members almost necessitated the second, and thus emerged the Evangelische Studentengemeinde of today.

In the post-war years the S.C.M. expanded so rapidly that it outgrew all our existing organizational set-up. In the years 1946-48 membership figures rose sharply from 500 to today's approximate membership of 10,000 students (out of a total of 140,000) who are working in 148 universities, colleges and teachers' training colleges all over Germany, both in East and West, and who gather in 95 local branches for their weekly Bible study which is at the centre of all our activities. In order to meet the spiritual and organizational demands of these fast-growing branches, new methods of work had to be found, makeshift arrangements grew into traditions, and today our official status as a Studentengemeinde in Germany defies all attempts to express it in a tidy constitution. Indicative of this is the status of our S.C.M. pastors

who work in all the larger universities and colleges, some full-time, some part-time as ministers of a local church. They come from a number of denominations: Lutheran, Reformed, and the so-called Free (as opposed to established) Churches — Baptist and Methodist. In most cases they are called by the local branches, and are appointed and paid by their churches. They plan their work in our student pastors' conferences, which meet twice a year in both East and West.

The grim fact of a Germany torn in two compels us to duplicate our structure of organization and conferences. The last opportunity for students in East and West to meet together on a large scale was at our National Conference in connection with the Kirchentag in Berlin last summer. Ordinarily this National Conference takes place every second year, but we are not sure whether we will be able to have it again next year or not. Although there are many firm spiritual links between the severed halves — both between individuals and local branches — we are acutely conscious of the growing difficulties and tensions resulting from the differences in the situations students must face in order to remain true to their task of proclaiming Christ in an indifferent or even hostile world. We seem to be moving into a future where almost everything is dark and uncertain, except God's promise not to forsake us when we turn to Him.

The same characteristic of "movement" can be observed in the field of ecumenism. The struggle of the churches against totalitarianism before and during the war broke down the confessional barriers between them and united them in a closer and truly spiritual fellowship. While this is still partly true today, recently there has been a new hardening of confessional boundaries. The S.C.M., however, still preserves to a certain extent the results of the development during the church struggle, and enjoys a unity of spiritual life not to be found in the churches, for example, full intercommunion between the members of all denominations at our conferences. Some would attribute this merely to a lack of church consciousness among individual members, but we feel it is a legitimate gift that should not be lost again because our theological arguments are not yet able fully to support it. Another aspect of this gift is the spirit of friendly cooperation with the Roman Catholic Student Movement in all questions related to our common task in the university. In many branches the Movements print their invitations and programs on the same leaflet, which is distributed to all new students. There are also a few joint study circles which have done some interesting work, although this necessarily remains of a more or less informative nature.

Since the war a vast field has been opened to us in our renewed and strengthened contacts with the World's Student Christian Federation. The German S.C.M. owes a large part of its life to the generous spiritual and material help which students from all over the world have given to us through the Federation. We would never have been able to take advantage of the incredible opportunities opening before us in 1945 without the financial help and the encouraging fellowship of the great family of which we found ourselves a member again. All this can never be adequately measured in statistics, but it has been — and will continue to be — remembered in many prayers. Together with it has come a new responsibility to realize more fully our task as a member of the Federation, to share more intimately in the thinking and planning in a context wider than that of our own national situation.



We realize how deeply we are already involved in one problem that concerns not only our own Movement, or the Federation, but indeed the whole Christian Church in the world : the ever-present challenge of our evangelistic task. Beginning with the work in our local branches and reaching up into the planning and thinking on the ecumenical level, we are confronted with the question of how we can reach modern secular man with our message. This problem has been foremost in our minds for the last two or three years, and the attempt to discover new insights and to find new ways of reaching people has shaped most of our conference programs during this time. In these discussions and in planning our future work we have more and more begun to wonder whether much of our failure to win more than the roughly ten per cent of the student body which we now reach and hold may not be due to a distorted conception of the relationship between Church and world underlying our ideas and activities. In practice our efforts seem to be based on a conception of Church and world as two separate realms barely touching except in a few "final problems" such as guilt or death. We find it extremely difficult to relate them to questions of every-day life in a way that is intelligible to non-Christian students. We talk about "the people outside", we say that the Christian must "venture out" into the world to draw men "into" the realm of salvation and redemption ; the realm of the Church must be "widened" ; the kingdom must be "extended" ; outside there can be no integration, nothing really safe and whole, nothing healthy even if it should appear to be so. But is this really true ? What does it mean to say that the world is redeemed by Christ, that He is the Lord of the world as well as Head of the Church ? We must get away from the idea that eventually the Church should entirely encompass the world, and think of them rather as two concentric circles, the world the larger with a standing in its own right, the Church fulfilling a certain function *within* it, bringing the world to *realize* the fact of its redemption. In our work this will require a revolutionary new kind of "worldliness" in word and action and some different emphases in theology. The central question in our day is no longer that which was legitimately stressed by Luther and the Reformation : How can I obtain for myself God's mercy and forgiveness ? It is rather : How can there be a *real* and *active* God for me at all ? At this point we have in most cases merely tried to escape into apologetics, reverting to the "final problems" and thus closing a vicious circle which excludes those who earnestly seek to understand the meaning of the Gospel for their whole life.

We feel that this has far-reaching implications for our work — for our Bible study and particularly for the terminology in which we think and speak, for our need to seek solidarity rather than confrontation with others, for the way in which local S.C.M.s deal with the question of openness to all, while stressing the need for more definite commitment of their members. In all these matters we are nowhere near a solution, but as the most important questions under discussion in our S.C.M. they determine the present climate of thought in which we move. It is characterized by a tremendous sense of urgency, for the widespread interest in such problems which pervaded our universities after the war seems to be subtly changing and seeking other means of satisfaction. We must work quickly and steadfastly while there is yet time to meet and to discuss, to learn and to act, in this field of the disintegrated university where God has placed us.

# A LETTER FROM INDIA

*M. M. Thomas, Vice-Chairman of the Federation, has written this letter to non-Asian friends coming to the W.S.C.F. General Committee.*

Dear friends :

The Western penetration of Asia and Asia's answer to it constitute the history of modern Asia. In the political sphere, Asia has revolted against the domination of the West — and in recent years many countries of East Asia have secured their political freedom. But it would be too simple a diagnosis of the Asian situation if one sees only this Asian nationalist revolt. In fact, the very movements for political revolt and the present attempts at a redefinition of national freedom are based on a radical revolt of Asia against its own techniques and conceptions. And this is happening precisely at the moment when Western culture has declined and is showing signs of disintegration. This crisis paralyses all attempts at a redefinition of society in the wake of Asian freedom, because we are left no certain answer to the question : What is man in society ?

The Western impact has destroyed the old social structure but also dealt a devastating blow to the old conceptions of the ends of social living. Pre-war Japan made an effort, successful for the time being, to adapt Western technical means to the effective realization of the ancient Asian values of life. That is still the ideal of many extreme nationalist politicians all over Asia. There have been also voices that asked for the effective use of ancient techniques for declining Western ideals of life. On the other side, however, the ancient means and ends of social living stand consciously rejected by many of the intellectuals and the organized youth of Asia. The acid of Western modernity has dissolved their faith in traditional values and patterns of life of their fathers, though in their lives the ancient customs may still have a great sway. For the majority of us in Asia, it may be truer to state that we tend to live with one leg in the world of the ancients and the other in the rational scientific world of the modern, with the feeling that both these worlds are breaking to pieces under our feet ; and therefore we are quite uncertain about how, and with what purpose in view, we should set about building our newly-won freedom. Ancient Asia is irrelevant to the technical society of the present. And if we take the Western values of life, shall we take the individualistic or collectivistic conception of man and society ? This is not merely a political or economical issue. It is certainly crucial there as we face the problem of defining "democracy" and "economic justice". But family, school, art — all face the same problem. Every social issue has now become a point at which a bitter ideological struggle is being fought. No wonder, therefore, that ideological conflicts are so acute in the whole Asian scene. And to those of you who come from a more stable society, it might seem a matter of surprise that the Asian youth should be so much involved in these conflicts. But if you want to understand them, you must be patient enough to look at the hopes and fears, the promises and frustrations, the scepticisms and uncertainties in which young Asians find themselves as they struggle for



the true "idea" of man in society. Even the large numbers of youth indifferent to all serious issues of life in society (of which you will meet many), cannot be understood apart from the moral chaos inherent in a cultural and religious crisis, which they seek to escape through superficiality or self-seeking. You will meet many advocates of programs of moral uplift in this situation — every political and religious speech is moral advice. But morality is relative to what one believes ultimately about man and God, and in any case moral law is no answer to the moral chaos created by scepticism about the moral purpose of life. If in Asia you meet defenders of religions, you should imme-



*M. M. Thomas*

diately suspect that they are defending the ancient that is past; at any rate, that they have not faced the crucial question of responsible personal living in a world of disintegrating cultures, and are too easily escaping into an area of security for themselves without involvement in the struggle for true faith in modern Asia. This suspicion may turn out to be true whether they be Christians or non-Christians.

You will have noticed by this time the crucial problems of Asia are your problems in the West also — at least in large measure. If you have struggled with them you can certainly help us in Asia.

Yours sincerely,

M. M. Thomas.

# MEDITATION

*A meditation given at the Theological Students' Conference at Lund, Sweden.*

And he spake also a parable unto them : No man putteth a piece of a new garment upon an old ; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles ; and both are preserved. No man also having drunk old wine straightway desireth new : for he saith, The old is better.

Luke 5 : 36-39.

One of the characteristic things about the ecumenical movement is that it causes pain. We discover that at each conference in which we come together. Perhaps as our discussions and studies have progressed you have felt the uneasiness, the discomfort, the painfulness of trying to reach common agreement, of trying to present one's own position clearly and faithfully, and of trying to understand the other's position honestly and openly. This whole process causes pain. Pain, because we must no longer merely listen to ourselves but to someone else ; pain, because we cannot just close our hearts and minds to things which we would rather not acknowledge.

It is precisely this painfulness which is one of the surest signs of the validity of the ecumenical movement. At its heart the pain and discomfort which we feel as our ecumenical discussion becomes deeper — whether on a theological or a political level — is death of self. In meeting together and discussing together we are ultimately challenging one another with the possibility of death. This is what happens in the meeting of persons in a spirit of love — a dying of self in each of them, out of which a new self is born.

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That is the ecumenical significance of this parable of Jesus : the new patch cannot be sewn on the old material ; the new wine cannot be put into old bottles. That is, when I meet the other, and enter into relationship with him, something new is created which demands a new "container". If we simply come to the other person wishing to remain exactly as we are, there is no possibility of communion. A precondition of communion is mutual surrender. Both of us must change. Both of us must adjust ourselves to one another. In each there must be a death to self. The new wine must be poured into new bottles.

"Garments" and "bottles" are coverings. They give security. They give protection. It is not surprising that we feel somewhat frightened by a deep ecumenical encounter. When we come together we represent the coming together of churches. Our meeting really challenges the very being of our churches : our togetherness is a challenge to our separateness. Our security is shaken — or rather our securities. We sense that our present "coverings"



are not sufficient. My theology, my confession, my church — my faith and order — are all called into question.

\* \* \*

But all these securities which we feel shaken by the ecumenical movement are not the real security nor the ultimate security. We may seek to bolster our securities by retreating into isolation. Or we may deny the reality of the new relationship. Or we may seek for new securities. As the old bottles burst and the old garments are torn there may be a desperate attempt at improvisation and patchwork — perhaps that is the ecumenical stage we are in today. Our theological formulations, our confessions, our histories and traditions are patched to one another. All that is produced is a crazy-quilt. One patch proves insecure and another is seized. The Fathers of the Reformation are abandoned and the Fathers of the early Church are brought in. The Confessions of Augsburg or Westminster give way to Chalcedon or Nicea. There may even be a final harried attempt to fly from the security in our Anglicanism, our Lutheranism, our Congregationalism to a new security: Ecumenism. But it is of no avail. The only security is Jesus Christ Himself. Our ideas, our prejudices, our viewpoints, our criteria will all pass away. Christ alone can encompass us: Christ alone can provide the new garment which will give us all covering.

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The way forward in ecumenism is the way of death, for that is the way of Christ: "Greater love hath no man than this, that a man lay down his life for his friends." It means the death of one's tradition, the death of one's theology, the death of one's confession — the death of one's self. It is the death to all security: "catholic" or "protestant". But this way is also the way of life. The old containers must be put aside and new ones must take their place. What God has given us through Christ and the Holy Spirit — our unity together — demands new churches, new confessions, new selves.

"No man having drunk old wine straightway desireth new: for he saith, The old is better." This is a common human reaction, one that is very relevant ecumenically. We might say, "The familiar is better." Today we are seeing new churches, new confessions being created. Some of us are members of these new unities. There is a temptation that once unity is achieved there shall come nostalgia for the old, familiar things. The new does not seem quite right; it does not seem to measure up to what existed before: "The old is better." This is a reminder to us that it takes as great faith to sustain achievements of Christian unity as it does to initiate them. It is the faith in God who is not only the Creator, but the Re-Creator, which must lie at the heart of our striving for Christian unity.

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# THE FIRST S.C.M. WORK CAMP IN PAKISTAN

JOSEPH J. MANGALAM, Forman College, Lahore

Pakistan, one of the new political states that came into existence after the second world war, has a population of eighty million. It is an Islamic state with only one per cent Christians. While this situation provides us with various challenges and opportunities for leadership and initiative, it also creates special problems.

After the separation from India in 1947, the Pakistan Student Christian Movement was, for all practical purposes, isolated from its parent body, the S.C.M. of India, Pakistan and Ceylon. With its comparatively small membership of about 150 divided among four branches, with insufficient funds to support a full-time Secretary, and with the General Secretary in Bangalore finding it difficult to visit us, it became rather hard to keep the S.C.M. alive as a crucially important Christian Movement within the university. Also, literature from Geneva ceased to reach us through our national headquarters in Bangalore. This made the isolation complete !

Students began to grow weary of the usual stereotyped study groups and to reflect to a greater or less degree the temper and mood of the age. They wanted to do something practical, something that would make them feel they were living creatively and doing something new, that would provide an outlet for their desire to see a greater measure of social justice in the world. They wanted a novel, exciting, enriching and pioneering venture with an element of risk involved in it. This is characteristic of youth in all lands, but especially of youth in the new democracies of Asia.

Was a work camp the answer ? some of us wondered. We were not sure. It was a new idea and we liked it. But did it not involve too many risks ? In the first place, students in Pakistan very seldom do any work other than that which is closely related to their university studies. For many reasons, the dignity of labour is not recognized in the East as it is in the West. Certainly one reason for this is the strong influence of the Hindu caste system on the social life of the people. Could a work camp with a group of students brought up in this tradition be a success ?

Secondly, there was the problem of sex relationship. Boys and girls do not mix freely in our country as they do in the West. Would parents permit their children, especially their daughters, to live in the work camp for three weeks ? Would the students behave as educated members of society and respect each other's feelings ?

Thirdly, the value of a work camp project is not to be measured by the amount of physical labour accomplished, but by the spirit to which the campers rise as a result of the camp. Of course, this is not a measureable commodity, but it would be reflected in some observable measure in our daily living both during and after the work camp. We had never before planned a mixed camp for a period of three weeks. The program had to be sufficiently



sober without being austere or severe, sufficiently entertaining without being frivolous, sufficiently devotional without being naive and superficial. Certainly we were undertaking more work than we had expected !

Dr. James Robinson of New York visited us in September, 1951, and shared with us his rich experience in conducting work camps. Sometime later Dr. Morris Wee, a special visitor from the World's Student Christian Federation, was with us and prepared us for some of the difficulties that commonly occur in most work camps. We learned more of the exciting experiment in Agape from Miss Jean Fraser, Secretary of the Youth Department of the World Council of Churches. We grew more enthusiastic and were sure that we ought to go ahead.



*Work camp cooking in Pakistan*

The opportunity came. The Youth Committee of the West Pakistan Christian Council bought some old property for the use of Christian youth in that area. After years of neglect it was in very bad condition, and the Pakistan S.C.M. decided to undertake the repair and renovation of this building. The W.P.C.C. let us do it, though with a good deal of hesitation. The reaction of some of the older people was, "It's a good idea, but it's not possible in Pakistan." We were aware of the problems but were not discouraged, and were anxious to prove the case for work camps in Pakistan once for all. We had one great asset — we were a group of Christian young men and women determined to do a job. This common motivation proved to be a strong binding force whenever differences of opinion arose.

On June 20, 1952, twenty students (thirteen boys and seven girls) and six faculty men and women from the four Christian colleges gathered together

in Khanspur, nearly two hundred miles north of the ancient city of Lahore. All the students had been carefully chosen by the officers of their S.C.M. branches and had their parents' written permission to attend the work camp. We had a well-balanced program of work, study and recreation for the three weeks that lay ahead of us, worked out by a committee of students and staff. The work book for the World Christian Youth Commission Conference in Travancore was the basis of the study program.

The entire group was divided into three sections : the work team, the management team and the cooking team. Each student worked in one team for only a week and thus had a chance to enjoy all sides of the camp life. The team captains remained the same in order to insure continuity and to coordinate the various projects. The daily program consisted of individual devotions, breakfast, group devotions usually conducted by a student, four hours of work with a short break for tea, lunch, a couple of hours for rest and free time, tea, study for at least an hour, outdoor games, supper, evening prayers, indoor recreation and sleep. We deliberately kept the number of working hours at four, as our primary aim was more to establish the validity of the work camp idea than to accomplish a great deal, and we did not regret this decision.

It is very difficult for one who has participated in such a project to evaluate objectively its results. But as I look back on it now, I believe the whole undertaking has been a tremendous success and has great possibilities for the future. All our fears proved false. We found new hope for the Pakistan S.C.M., for the Church and the world. I feel that this work camp has been for us the richest experience in group living in recent years.

All the campers enjoyed the work thoroughly and acquired a new attitude towards human labour. This was the first S.C.M. camp where we had no servants to help us from the time we started until we returned to our colleges. One girl told me that the only work she had done before going to the camp was to make a cup of tea. After their return, she and her sister were reported to have proposed to their mother that they paint the whole house ! During the twenty-two days we were in Khanspur we made new drains and repaired old ones, replaced over 160 window panes, painted all the doors and window frames, and partitioned a room. After a few days in camp sincere friendships grew up among the campers. If one was absent for a meal, he was missed by the whole group. The discussions had a different flavour — they were the first I had attended for a long time in which students raised freely questions of fundamental importance. The camp life made it possible for the students to know each other as friends and thus to enter into frank discussion.

We returned home reluctantly. On the way we decided to go back next year to the same place to complete the undertaking to our satisfaction. The building is now ready for conferences but it needs to be beautified. It would be presumptuous for me to try to describe to those who have been in a work camp the pleasure and thrill one gets out of it. But to those who have not yet had this experience, I must say : don't miss the next chance ; a month in a work camp is worth more than a year in a school or college in terms of abundant life.





## WORLD UNIVERSITY SERVICE IN THE MIDDLE EAST

World University Service has grown during the past year. Today it has active National Committees in Egypt, Israel and the Lebanon, and a Provisional Committee in Turkey. These provide a firm foundation for the consolidation and development of its work in the Middle East. However, since the University Committees and W.U.S. have insufficient resources to meet all the region's many university problems effectively, the W.U.S. Program of Action for 1952-53 has placed special emphasis on the completion of a number of essential projects. In thus assisting National Committees in their efforts to overcome concrete problems and meet actual needs, W.U.S. will create a basis for the expansion of self-help projects. The needs in this area are urgent, and W.U.S. looks to students, teachers and friends for their whole-hearted moral and material support.

### *Turkey*

With a population of about twenty-one million, Turkey has seven universities and about 27,400 students. Their most pressing needs are in the spheres of student health and accommodation, greater contact between students and

teachers, and the development of international relations. For the more than 14,000 students in Istanbul there are only two hostels accommodating a mere 150 students with at least eight in each room. There are no student canteens and restaurant food is expensive. It is hoped that the W.U.S. Committee, in cooperation with the National Federation of Turkish Students and university authorities, will be able to further develop plans already under way for the construction of a Cité Universitaire near Istanbul to accommodate 1,000 students, and to organize an international work camp in 1953.

A World Health Organization investigation, which established that more than 500 of 10,000 students examined in Istanbul are tuberculosis suspects, has awakened active concern in Turkish university circles. The Anti-Tuberculosis League has offered ground for a student sanatorium and the government has donated Sw. frs. 200,000<sup>1</sup>. The National Federation of Turkish Students has set up a permanent Commission on Student Health with the object of raising additional funds in Turkey for the sanatorium. The W.U.S. Program of Action includes Sw. frs. 15,000 for medical equipment and a special project for raising Sw. frs. 100,000 for the third floor of the sanatorium, making it possible to accommodate 100 students.

### *Syria*

Syria has one State University and one Engineering College, with about 2,500 students, for a population of four million. The university was founded in 1901 with the French system of education. However, since 1946 radical changes have been introduced to symbolize the national development. To the problems that arose from the need to establish a new university pattern have been added those which inevitably result from changes in the national political situation.

At present the university is situated in military barracks which are quite inadequate. Scarcity of scientific, technical and medical equipment necessarily limits the enrolment, and there is a scholarship plan under which refugee students from Palestine and other countries receive priority. A student club, including an inexpensive restaurant, was established in 1950, but there is urgent need for expansion. W.U.S. plans to help in this with a contribution of Sw. frs. 4,000, and also to provide Sw. frs. 5,000 for additional laboratory equipment.

### *The Lebanon*

The Lebanon, with a population of two million, has five institutions of higher learning with 3,300 students. Most of them are well equipped and financed. The main problem is lack of contact between them and also with student communities in other countries. The multiplicity of nationalities among students of the foreign institutions — the American University, for instance has students of 45 nationalities — instead of providing international contacts and understanding, isolates them further as international bodies with no roots in the country and few relations with its people.

To provide a central meeting place and cultural and social contact between the various university groups, as well as to meet the pressing needs of a minor-

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<sup>1</sup> There are approximately Sw. frs. 4.30 in \$1.00 and Sw. frs. 12.25 in £1.



ity of poor students, it is considered essential to establish a cooperative student centre in Beirut, including a canteen and facilities for medical care. It is proposed that W.U.S. contribute all necessary building plans and help in raising at least Sw. frs. 100,000 from non-university sources in the Lebanon and elsewhere. Supplementing these projects and in recognition of the problem of economic access to the university, Sw. frs. 10,000 have been allocated for immediate aid to needy students. It is hoped that all universities will cooperate in seeking ways to improve the present situation in which university studies are practically restricted to the upper classes.

### *Egypt*

Egypt, with twenty-five million people, has three modern national universities, the ancient University of El Ashar, and an American University. All national universities receive a government subsidy of ninety-five per cent of their expenses and are contemplating extensive expansions and improvements. While in many ways they give the feeling of a community in full development, apart from the work being undertaken by W.U.S., there is little or no contact between students of the three universities. The W.U.S. Committee has emphasized self-help and is trying to make W.U.S. known as much as a cultural and educational as a relief organization. Its work has been widely appreciated and there is growing enthusiasm for its activities.

Student accommodation, health, and wider economic access to higher education are major problems. Fouad University operates a Cité Universitaire with 300 beds — for 25,000 students! Present plans for expansion would bring the number only up to 600. Farouk University has a well-equipped hospital, but with only 25 beds for its 7,000 students. The Egyptian W.U.S. Committee has drawn up plans for a student centre in Cairo to provide cheap and healthy accommodation for at least fifty poor students. Some places will be reserved for students from outside Cairo who would otherwise be unable to study because of lack of reasonable accommodation. There will also be a place where students can recuperate after illness while continuing their studies, a library and reading room, a recreation centre and a dining room.

### *Israel*

In Israel the recent influx of refugees and emigrants, which is continuing at the rate of about 500 a month, has resulted in tremendous problems for the University of Jerusalem, which in 1947 had 500 students and now has 2,400. The former university buildings outside the city cannot be used. Lectures and studies are conducted in cramped quarters all over the city, and students have often to walk from one end of Jerusalem to the other to attend classes. The housing problem, acute for the whole population, adds greatly to the hardships of the student community. While the W.U.S. Committee is here working with people who have an effective tradition of self-help, currency problems make it almost impossible to get building materials necessary for improving the situation. The 1952-53 Program of Action calls for a W.U.S. Centre to be set up in two pre-fabricated barracks, providing accommodation for about 25 students. The basic project requires Sw. frs. 10,000 but supplementary funds of Sw. frs. 10,000 are hoped for.

# FEDERATION AROUND THE WORLD

## Australia

### *Nothing quite like it*

Nothing quite like the Mission to the University of Adelaide has ever happened before in any Australian university. At three main addresses the attendances were equal to about half the full-time enrolment of the university. At two discussion periods and the final service, about one-third was present. In the week following the Mission, it was necessary to have three more addresses, and interest was maintained at a high level until the end.

The Mission was the culmination of nearly two years of preparation, which was so effective that no person within range of the university could be ignorant of it, and many further away were affected by it.

The choice of the Rev. David Read, Chaplain to the University of Edinburgh, as chief missionary could not have been bettered. He commanded attention whenever he spoke, and was extraordinarily able and helpful in answering questions and in discussions. He gave three addresses, to audiences averaging more than a thousand, on "The End of Agnosticism", "The Meaning of Christ" and "Faith or Fear?". Five hundred students, most of whom had to stand, attended two discussion periods of more than two hours each on the addresses, and at times about two hundred listened to an amplifier outside.

Two other leaders of the Mission gave evening addresses on "How Can the Bible Help Us?", "Christ and Our Society", "Why Should We Pray?" and "Why Go to Church?". One evening there were meetings for students in the various faculties at which Christian professional men spoke. For example, two hundred medical students listened to an address on "The Place of Faith in Medical Practice", and a surprising number of allegedly apathetic engineers turned out to hear about "The Social Responsibility of the Engineer". In

several cases, the discussion continued long after the meeting hall had been emptied and locked for the night. On Sunday afternoon a most impressive Service of Thanksgiving and Dedication was held in St. Peter's Cathedral.

During the Mission Week certain subjects had kept coming up, and so it was decided that during the following week there should be three more brief addresses on "Why Forgiveness?", "The Problem of Suffering", and "Becoming a Christian", each followed by a discussion. In addition, the Rev. Frank Engel, General Secretary of the Australian S.C.M., who was in Adelaide for the Mission, gave an evening tutorial on "The Sacraments".

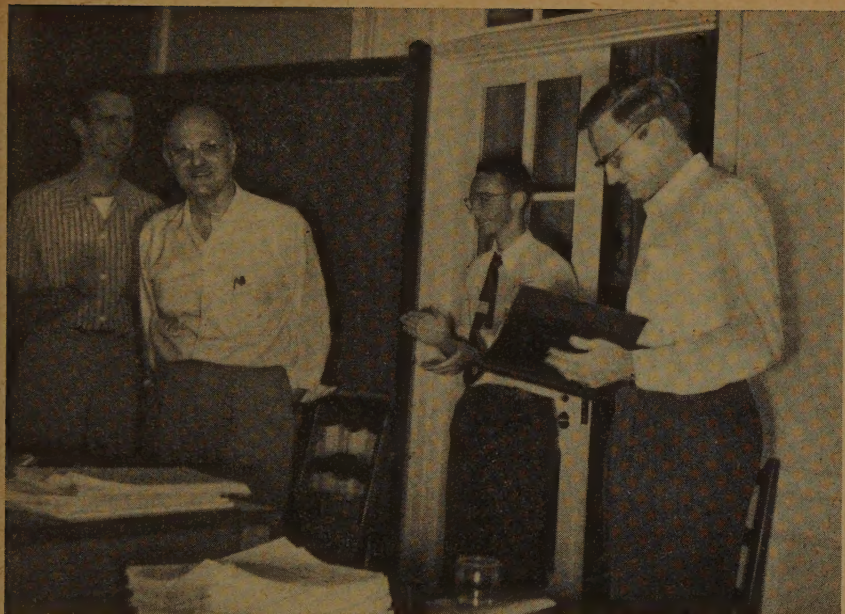
A crucial point in the discussions was the conflict between the humanist and Christian views of salvation. It became clear that the central point at issue was the Saviourhood of Christ and whether He is necessary as our Saviour. Not a few were enabled to see more clearly their own need of Him. The Mission has shown that this is a basic question of today, just as the Lordship of Christ was a few years ago.

Another feature of the Mission was the stress that was laid on the Church as the community where one learns of Christ and grows in the Christian way. More than once, Mr. Read pointed students to the churches, and to the student religious societies as bridges between where they were and a full participation in church membership. And more than one student followed the pointing.

A remarkable aspect of the Mission was the extent and intensity of the discussion outside the formal sessions. In laboratories and refectory, students went at it hammer and tongs for hours every day.

Careful plans have been made for the follow-up of the Mission, as that was recognized as being of great importance. Yet, quite apart from this, the Mission must have had an effect which can never be calculated on the thought and lives of countless students.





*John Deschner admires book of letters presented to him by Hiel Bollinger (second from left) on behalf of U.S.C.C. friends*

## United States

### *U.S.C.C. Annual Assembly*

The Annual Assembly of the United Student Christian Council of the United States met at Western College for Women in Oxford, Ohio, September 6-13. More than one hundred delegates from the fourteen student organizations which compose U.S.C.C. were present at the meeting. Among the guests were representatives of the various churches, and Philippe Maury, General Secretary of the Federation.

The discussion of whether U.S.C.C. should become an integral part of the newly formed National Council of Churches of Christ in the U.S.A., which has been going on in the member Movements of U.S.C.C. for several years, was continued in an atmosphere of prayer, serious study and personal commitment. As a result of this think-

ing and discussion, the proposal accepted in principle a year ago for study by the Movements, that U.S.C.C. become the Student Department of the N.C.C.C., was finally rejected. It was decided to look for some different form of connection of a more consultative nature and to study together with N.C.C.C. in the coming months exactly what that relationship should be.

Much attention was also given to the task of evangelism and Christian education still to be done on the campuses of so many small colleges, particularly church-related institutions, where no satisfactory student work is being carried on at present. Several proposals were considered, and it was finally decided to pass them on to the member Movements of U.S.C.C. for study during the coming year and decision at the next Assembly. In the meantime experiments will be conducted on a few of these campuses.

There were also discussions on such subjects as politics, responsibility towards the Federation, finance, and the study program of U.S.C.C. Each day there was Bible study and discussion groups on "The Christian Student and the Church".

This meeting was marked by the official departure of John Deschner from his position as Executive Secretary of U.S.C.C. which he has held since 1946. The delegates expressed to him the immense gratitude of all American Christian student groups for the marvelous work he has done during these years, building up U.S.C.C., deepening its sense of mission, and keeping it united in sometimes difficult times. Hiel Bollinger, Executive Secretary of the Methodist Department of Student Work and a Federation treasurer, presented John with a book of appreciative letters from friends of U.S.C.C.

Dr. Ruth Wick, formerly Secretary of the Division of Student Service of the National Lutheran Council and Acting President of Carthage College, and at present Vice-Chairman of the Federation, is the new Executive Secretary of U.S.C.C. All our good wishes and prayers are with her in this new responsibility.

#### *N.S.C.Y. National Council*

"What is the task of the Student Christian Movement in the university?" and "What is the relation of the Student Christian Movement to the Church?" These were the two major questions faced by delegates to the annual meeting of the National Student Council of the Y.M.C.A. and Y.W.C.A. (N.S.C.Y.) in August. Approximately one hundred students, professors and staff members from all parts of America met together for a week at Western College, in Oxford, Ohio.

The work of the Council was set forward by a series of three addresses on "The University" by Dean William Hawley of the University of Chicago Divinity School, and by the small Bible study and discussion groups in which everyone participated. Many of the delegates said at the close of the Council

meeting that they saw more clearly the direction our Movement should take and the need for it to be a "studying movement" to a degree it has not been previously. The Council decided to provide for more participation on the part of older students, called in America "graduate students", because their contribution can be of special value to the Movement as we seek to deepen our understanding of the university and our vocation as students.

A study was concluded which has been in process for the past two years with the purpose of improving the quality of the summer projects which are held annually by the National Student Y.M.C.A. and Y.W.C.A. Between 600 and 700 students participate in these projects which include opportunities for students to work in industry, in the federal government, in community service centres, in summer resorts, and at the same time to meet regularly with groups of students under student movement leadership to study and discuss the meaning of their experience and its relation to their life as students. It was decided that these summer projects can have even greater significance in the life of students with increasingly careful planning, selection of the right leaders, a reduction in the numbers in the larger projects, and better interpretation to participants of the objectives of the projects.

The most difficult problem faced by the Movement was the question of what position it should take on the 1951 U.S.C.C. Assembly proposal that the U.S.C.C. should become a department of the National Council of Churches. Throughout the past academic year Y.M.C.A.s and Y.W.C.A.s in the colleges of America have given much thought to this question. It was clear by the time the Council met that there was considerable opposition to the 1951 proposal. On the other hand the Y.M.C.A. and Y.W.C.A. did not want their relations with the denominational agencies within U.S.C.C. severed. After much deliberation the N.S.C.Y. voted to oppose the 1951 U.S.C.C. proposal to establish the N.C.C.C. relationship.



It was agreed, however, that if the other agencies in U.S.C.C. voted to go into the N.C.C.C., the N.S.C.Y. would reconsider its decision, although this did not mean that it would necessarily be changed. As we know from the report of the U.S.C.C. meeting which followed N.S.C.Y. immediately, the majority of the individuals in U.S.C.C. voted against the proposal to go into N.C.C.C. The N.S.C.Y. is glad that U.S.C.C. is seeking to establish with N.C.C.C. not an organic but a "working, cooperative" relationship.

### *Disciples Student Fellowship Conference*

The Disciples Student Fellowship, a relatively new Student Christian Movement organized in the United States only six years ago, held its third Annual Conference at Estes Park, Colorado, August 21-29, with over four hundred in attendance. Among the principal speakers were Philippe Maury, General Secretary of the W.S.C.F., Herluf Jensen, President of the Lutheran Student Association of America, and Dr. Dale Fiers, president of the United Christian Missionary Society.

The conference heard reports that during the school year 1951-52 the number of campus groups had increased to 128, with 5,220 members. Average weekly attendance at meetings was 5,559. These groups raised for their local expenses during the year \$27,913, and gave \$3,200 to missions. They contributed \$2,473 for support of the national Movement, U.S.C.C., of which \$1,000 was sent to the Federation. A special offering in Disciples of Christ congregations raised an additional \$1,800 for the W.S.C.F. In addition, student groups led in a campaign to raise \$7,500 to send delegates to the third World Conference of Christian Youth and the

W.S.C.F. General Committee in India. This sum included provision of \$3,000 for the two delegates to travel in the American colleges for a half year after their return from Asia.

The conference voted to double its national budget and to raise \$5,000 during the coming school year, of which a large share will go to the Federation, U.S.C.C., and an "international project".

It also voted to recruit lay students to give a "Year of Service" on a subsistence basis to do student work, overseas relief work, or special work in rural or city evangelism or missions. Five students volunteered at the conference, and three of them were put to work immediately doing campus evangelism on a subsistence basis.

The conference voted to sponsor a work camp in Texas in 1953, and in Jamaica or Mexico in 1954. It also voted increased support for World Council of Churches work camps.

The theme of the conference was "And I, if I be lifted up, will draw all men unto me." A series of evening campfires in the mountains were on "Making Christ central, on the campus, in the Movement, in politics, in our personal lives." And the conference was reminded that Christ was lifted up upon a cross.

### **Germany**

The Fifth Summer Conference of the German Evangelische Studentengemeinde in Berlin and the German Democratic Republic took place in Berlin, last August. The great majority of the 280 delegates came from the S.C.M.s in the Eastern part of Germany. There were also a good number of guests from the West German S.C.M.s as well as from many other countries in the ecumenical movement.

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# INTERCESSIONS

"Here then is my charge. First, supplications, prayers, intercessions and thanksgiving should be made in behalf of all men : for kings and rulers in positions of responsibility, so that our common life may be lived in peace and quiet, with the proper sense of God and of our responsibility to him, for what we do with our lives." (I Timothy 2 : 1-2, J. B. Phillips' translation, *Letters to Young Churches*)

Let us pray for all students :

that they may reverence their vocation as students and fully carry out their responsibility as learners ;

that as members of society they may maintain their intellectual integrity and loyalty to truth ;

that they may not fail to shoulder the responsibility of leadership within the community and may be prepared to face the tensions and exacting demands which leadership brings.

Let us pray for all Student Christian Movements, especially for :

the S.C.M. and the church in China, as they bear the burdens of the churches of the West as well as those of the East in proclaiming the Gospel in a radically new situation ;

the church and S.C.M. in Eastern Germany, that they may sense ever more deeply the unity of the Body of Christ, despite their apparent isolation ;

the S.C.M. in Pakistan, that its members may witness to the living reality of the Christian community in the Moslem world ;

the S.C.M.s of Australia and the United States, that they may not in their apparent security forget the radical nature of the Christian message ;

the delegates to the General Committee of the Federation, that God may give them grace to speak wisely and courageously to the student Christian world.

Let us pray for all in civil authority :

that they may maintain freedom for thought and the respect of personality ;

that they may struggle against economic injustice and human servitude ;

that they may strive to eradicate the causes of war and hostility and establish the bonds of peace among men ;

that they may recognize the Church's right to proclaim the Gospel without hindrance.

Let us pray for one another that we may find in God the strength to live boldly in a time of crisis :

Lord, our God, thou hast created heaven and earth and guidest them out of the fulness of thy holy thoughts. But now sin and much suffering are in the world and death rules among us because we will not understand thy thoughts. Make us single-minded and take the veil from our eyes that we may see thee again as thy Son Jesus Christ teaches us to see thee, and so may become still in thee and wait for thee, through the same Jesus Christ, our Lord. Amen.